

THE ETERNAL AND THE INDIVIDUAL

so that it can escape from the
confusions of our
first **undistinguishing** mental view of
things; but
if we bind ourselves by them to the end,
we make
chains of what should only have been
first helps.
We have to make use too of distinct
spiritual
realisations which may at first seem
contrary to
each other, because as mental beings it
is difficult
or impossible for us to seize at once
largely and
completely what is beyond our
mentality; but we
err if we **intellectualise** them into sole
truths,—as
when we assert that the Impersonal
must be the one
ultimate realisation and the rest
creation of **Maya** or
declare the **Saguna**, the Divine in its
qualities, to
be that and thrust away the
impersonality from our
spiritual experience. We have to see that
both
these realisations of the great spiritual
seekers are
equally valid in themselves, equally
invalid against
each other; they are one and the same
Reality
experienced on two sides which are both
necessary
for the full knowledge and experience of
each
other and of that which they both are.
So is it
with the One and the Many, the finite
and the
infinite, the transcendent and the
cosmic, the
individual and the universal; each is the
other as

well as itself and neither can be entirely
known
without the other and without exceeding
their
appearance of contrary oppositions.

We see then that there are three
terms of
the one existence, transcendent,
universal and
individual, and that each of these always
contains
secretly or overtly the two others. The
Transcen"